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Josephus Redivivus:  
OR,  
INNOCENCIE  
Violated and Vindicated.

IN  
A SERMON

PREACHED

On the Publike Day of Thanksgiving,

In *Wandsworth* in SURREY;

By the Vicar there.

On Thursday May the 24<sup>th</sup>, 1660.

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“Οὐκ ἔλαβον πολυκαιρανίη, εἰς κοίραν ὅ ἔσθ’  
Εἰς βασιλεύς.

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LONDON:

Printed by *James Cottrel*, for *Humphry Robinson*, at the three Pigeons in St. Paul's Church-yard. 1660.

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## The PREFACE.

**T**Here needs no Key to unlock the sense of these few leaves: let but our hearts be open in thankfulness to God, for a mercy both miraculous and unexpected; and such as our Fathers never knew, to declare unto us.

It was joyful news which the Brethren brought to their aged Father, that Joseph was alive, and ruled over all the land: They once scorned the motion (as we may see by what follows) that Joseph should rule over them: Gen. 45. 26. Yet now they proclaim it, and sensible of the happiness of it, they tell it with great gladness. Such a Triplicity of Change, could receive its motion from no lower Orb, than the high Hand of Divine Providence.

Jacob sat mourning, and would not be comforted, because his Joseph was not. The Brethren were snared in the fetters which their own ambition had created; and could not tell whether imprisonment, famine, or what sadder judgement, should close the Tragedy wherein themselves had been the principal Actors. Joseph is amongst Strangers, where some entertain'd him; and, conquered by his Virtues, courted him, even in the midst of his affliction. Yet they wanted not malice to have betray'd his life, or to have made him wretched, because he would not be persuaded to be wicked.

But in a sudden revolution of Affairs, The Spirit of Jacob their Father was revived. The Brethren's feared, and Deserved Captivity, was (for the strangeness of the Change, as to men in a Dream) turned into the possession of an Assured Liberty. Joseph ruled, who before was despised: Gen. 45. being sent to preserve a posterity in the earth, and to save their lives Vers. 7. by a great deliverance.

Thus the former Object of their envie, becomes (under God) the onely ground of their security: They had been most miserable, if Joseph had not ruled over them.

The first Act of this Pious Prince, appeared in his Duty to his Father; like a Religious King, who holds the common Concernments of the Common Parent, his Country, more regardsfully then all his own particular Interests. And, as the chief means to preserve his Country in safety, his Zeal is, to keep his Brethren in unity: See that you fall not out by the way.

The Jealousie of Differences amongst them, did arise from the Diversity of their dis-affection towards him: He was now safe, and they in a way to be happy, and have the chief advantage from his safety, if they did not ruine and undo all again, by falling out by the way.

Surely if Joseph would forget, it were very impious for the offending Brethren to remember, foment, or enlarge former Differences.

What if Reuben suffered for the present, and was even distracted under the



## The Preface.

*the bitterness of his Brethrens cruelty to their Innocent Joseph?*

*He and his more loyal party did suffer indeed, and that very deeply; which I suppose their very Persecutors will not deny. Yet let the suffering party confess, That Joseph suffered most: And (now he may revenge) he pleads Reconciliation first.*

*It were great pity that so pure a spirit should be attempted to be poisoned with the angry counsels of any discontented parties, who will not be satisfied, except they may be as Unchristian as their Adversaries, whom they condemn to be uncharitable. Thou that judgest another, wilt thou fall into the same condemnation?*

*Let Them talk up themselves to be the Godly Party, let us act Godliness: they have censured the loyal Party, to be a loose Party: GOD hath now put an Opportunity into our hands to silence their slanders, and convince them of rash judgements. Forbearing one another, and forgiving one another: if any man have a quarrel against any, even as Christ forgave you, so also do ye. By this means they which speak evil of you, as of evil doers, may be ashamed, that falsely accuse your good conversation in Christ.*

Colos 3.

13.

1 Pet. 3. 16

*But we have suffered, and found no mercy: 'Tis true, many have known sorrow: neither shall I argue the ground of it with some men, who make most noise; lest it should appear to be the disturbance of affected Interests, rather then suffering with Joseph, or for the Truth in its undisturbed constitutions.*

*To these passionate Overturers, I would recommend the consideration of that mixt Dialogue, Dispercam ni ultus fuero: Dispercam ni melius persuasero. The one would perish, rather then not be revenged: The other was afraid that he should perish, if he did not discharge his Duty, by endeavouring to dispossess him of so unclean a spirit.*

*My Prayer is, That God would preserve our Joseph, that the sweetness of his natural temper, so adorned and impowered with supernatural Grace, may not be disturbed with any violent impression of discontented complaints; but that all may finde warmth and comfort from the Beams of that Majesty which God hath graciously given once more to shine in this land: and that led by his most Christian Example, we, moving in our inferiour Orbs and several places, may not continue in our still angry distance one with another, but meet in the spirit of love and meekness.*

*Let the joy that our Joseph is yet alive, silence animosities, unite us in thankful obedience unto God, loyalty to his Majesty, and love one to another. So shall we honour God in the King, bless God for him, prosper under him: Let all loyal Subjects say,*

AMEN.

Josephus





*Josephus Redivivus :*

O R,

Innocency violated and vindicated.

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Genesis 37. 8.

*His Brethren said unto him, Shalt thou indeed reign over us ? Shalt thou indeed have dominion over us ?*



If we consider these words singly by themselves, we may look upon them as of acceptance and congratulation ; wishing it might be so , yet in some doubt whether it would be so or no ; *Shalt thou indeed ?*

Or of admiration, *Shalt thou !* who art but young, and as one single person, come to that dignity to be King, and reign over us, who are older in years, and many in number , and will keep the rule in our own hands, in a Popular State and Community , rather than *One* reign over *Many* : how can this be, *indeed*, that *Thou* reign over *us* ; *Thou* one, over *us* many ?

But the Context will admit of neither of these

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accep-

(2)

acceptations of the words, but render them in a far other sense, viz. of scorn and derestation; *Thou? what, Thou?* whom we hate; and therefore hate, because of the claim thou seemest to make of dominion over us, and that as if it were by the disposing of Divine Providence. *Thou indeed?* no indeed, thou shalt not reign over us.

Like the unthankful subjects, *Luk. 19. 14. But his Citizens hated him, and sent a messenger after him, saying, We will not have this man to reign over us. Why would they not? vers. 13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.*

By his noble bounty, they had got the possession of the money, the ten pound was in their hands, which they were loath to part withal, and had ill improved. They were affraid of an account, and therefore *Nolumus hunc, &c. we will not have this man, &c.* Yea, 'tis said, *vers. 12, 14.* That when this their Lord was gone into a far Country, they took advantage of that his absence, and sent a message after him with this unthankful, undutiful vote and resolution, to make him affraid of returning into his Country again, that they would no more admit him to any rule or reign over them.

Where also observe, That the cause they give for this refusal (whatsoever otherwise might be the matter) was neither Law nor Reason, but their own will, condemning Royal Authority in such a Court where Reason was not to be heard.

So in this Text, which is a Type of that grand Rebellion, even against Christ himself. *Josephs Brethren*

(3)

thren, blinded with malice, and over-byaſt with ſelf-interest and reſpect, roſe up againſt *Joſeph*, even after they perceived that Gods pleaſure was to advance him over them, they would not endure it; and therefore came with this Expoſtulation, or rather Exprobaton, *Shalt thou indeed?* ye know the ſtory, that they were thus incens'd by occaſion of a dream, by which in thoſe days God often revealed his will to men; or elſe this dream would have paſt by unregarded as a fable: but becauſe dreams were then of ſuch eſteem, this dream gave them to underſtand what Gods good pleaſure was concerning *Joſeph*: and yet ſo mad they were, that they oppoſed it, caſting this ſcorn upon him, before he came to his reign over them, *Thou?* what *Thou indeed?*

Malice, Ambition and Coverouſneſs, do ſo far *Obſerv.* poſſeſs men with the ſpirit of Rebellion, that they will even act againſt their own Conſcience, and known will and determination of God himſelf.

I ſhall go no further then the Example in the Text, to confirm unto us this truth: *Joſeph* was to be advanced to dominion, his Brethren to be ſubject and bow unto him; this was revealed to be the will of God by a Dream: In thoſe dayes of great credit to manifeſt GOD's Will; his Brethren repine; and obſerve how they plot againſt it.

There were three ſeveral parties or factions appearing in this buſineſs:

One was very cruel; root and branch, totally deſtroy him, kill him, and ſo out of fear of him.

The other were a little (though not much more



moderate) they were for banishment; sell him into Egypt, into a far Country; let them be but rid of him, and they care not what becomes of him.

A third party there was (but a small one) and prevailed not, which laboured by all means to preserve and deliver him out of their hands, that so he might be safe. These were the three parties, and principal actors in this sad intended Tragedy, if Gods Providence had not prevented.

Behold the first of these parties in *verses 19, 20.* *And they said one to another, Behold, this Dreamer cometh. Vers. 20. Come now, therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we will see what will become of his dreams.*

Who cometh? their brother by nature, but by Gods Providence ordered to be their Ruler. Wherefore comes he? to visit them, and see whether they were well, *vers. 14.* From whence came he? from his and their Father, who loved him more than all his Children, and sent him unto them, *vers. 13.* He received kindness from a stranger; when he was in a solitary, and even lost condition, a certain man found him wandring in the fields, *vers. 15.* but his own Brethren, (whom he wandringly in the simplicity of his heart, sought, that he might comfort) consulted as soon as they had got him amongst them, to kill him.

The man or Angel, (whether it was, I shall not dispute) told *Joseph* that he should find his Brethren in *Dothan*, *vers. 17.* He found it true indeed, to his sorrow: *Dothan*, i.e. *defectio*, falling away; they fell away

away from their love to him, as to their Brother; from their duty to him as to their King, for they said, *Let us kill him.*

They in the parable, seeing the heir, said, *Let us kill him, and the inheritance shall be ours:* These men are not far short of it: *Let us kill him, and see what will become of his dreams,* vers. 20. so shall not he rule, but we shall keep the dominion to our selves, and then what will become of his dreams?

Yea, as a signe of their malicious hearts, their tongues spare no reviling or scorn; *This Dreamer:* They might have called him their Brother, according to nature; their Ruler, according to Gods institution: but froward hearts, appeared in froward language; *This Dreamer:* Did they not here fight against God? if *Joseph* dreamt, it was of God: did he dream they should all bow unto him? if it were of man, they need not so fear that it would come to pass, as to use this wicked means to prevent it: if of God, they were sadly given over thus to fight against God.

As their malice rose high, so it became universal, and so bold, as to propound this murder, even in a whole Council. 'Tis not one or two sneaking Traytors in a Corner; but as if the mischief were plotted even before it was propounded, they feared no opposition; they do not make it a Question to be put to the Vote, *Shall we?* but presently determine, *Let us kill him.*

*Adeo horribilia Monstra existunt:* What strange Monsters are here found in *Jacobs* Family? not enemies or strangers, but sons and Brethren conspire the

Luther in  
loc.

the murder of their Brother *Joseph*, whom their Father loved best: VVhy thus? but because God had appointed, that not a Tyrant, or a Stranger, but one of their own Brethren should rule over them; and so they rose against their own happiness.

But let these alone a while: they were not so wicked as they would have been: they conspired, but Gods Goodness and Providence prevented, that they did not kill their Ruler and their Brother.

Another Party is not for murder, but for banishment: *Vers. 26, 27. And Judah said unto his brethren, what profit is it if we slay our brother, and conceal his blood? Vers. 27. Come, and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, and our flesh: and his brethren were content.*

This is *Judahs* counsel, a little more moderate, and truly but a little, in that 'tis an hard choice, either to be kill'd, or to be forc'd into a forreign Country, amongst Strangers, without Friends, maintenance, to live upon the benevolence of men of a contrary Religion: yea, it is a great aggravation, that *Joseph* should suffer this; The beloved of his Father, that had been tenderly brought up, yea, and had dominion and rule more then in his view; for him to be thus baffled from all, and cast into so sad a condition, and that by his own then Brethren, and future Subjects; tell me whether Ages do often parallel this Example?

His other Brethren would have taken away his natural life by killing him: *Judah* juggles him into a far Countrey, and so deprives him of his civil life: but



but observe the ground of *Judah's* advice, *v. 26. What profit is it if we slay him?* this was the main wheele which set all on motion: *What shall we get by it?* if they had gone on in blood, they would have been but a scandal and scorn to other Nations; it would have been a burden to the Conscience, and all to no purpose: If get by it, then let Nations be offended, Religion blemished, Conscience wounded; there is something to be got: but if nothing to be got, we'll be content with his banishment. Here *Judah* selleth *Joseph*, and *Judas Iscariot* sold Christ; their names were alike, and so was their fact: saith this *Judah*, *What profit?* and saith *Iscariot*, *Quid dabitur?* *What will you give?* *Auri sacra fames?* to what black designs will not profit hale man unto?

*Joseph* then is sold by *Judah's* advice, but not without the Providence of God, who knew that it would be safer for *Joseph*, and more conducive to the bringing him to the honor God determined for him, that he should be among strangers, yea, Egyptians, then at home amongst his own Brethren or Subjects in his own Country. It were to be wisht (however *Judah* was here carryed to this seeming moderation) that all guilty of the sin, would take notice of the Doctrine; *What profit is it if we slay our brother?*

Let me propound the Apostles Question to such guilty Consciences, *What fruit have ye of those things whereof ye are now ashamed? the end is death.*

Doth not *Judah* condemn himself, whilst he betrays his brother? *Let not our hand be upon him; he is our brother and our flesh.*

If it be so unnatural for one hand to wound the other,

other, because the same flesh; the danger is greater, and the unkindness more unpardonable, which strikes at the head, that Treasury of all helps conducive to the Government and Comfort of man. But 'tis mortal, without a miracle, & extraordinary Providence, to sever the Head from the Body, to send it to one Country whilst the Body continues in another: and this was the case of *Joseph*.

Men may undergo banishment from a threefold occasion:

First, the Malefactor is banisht by the just sentence of the Law passing upon him, by the Authority of a lawful Magistrate. This was not *Josephs* condition; himself being their appointed Lord, no Malefactor: they his Subjects, no competent Judges.

Secondly, when a man is treacherously betrayed, and for filthy lucre, or any other sinister end, bought and sold to be transported into another Nation, and so with the loss of his freedom, to become little better then a bondman, in a forreign Country. Or,

Thirdly, when (according to the Proverb) his own Country is made too hot for him: such Conspiracies are hatcht, such unkindnesses multiplyed, and dangers threatned, that without apparent hazard, there is no abode for him in his native soile, but he must seek safety abroad, though with never so great a loss.

*Joseph* felt the burden of both these banishments: he was traitterously chaffer'd away into *Egypt*, yea, with such prevalency of malice, that his Brethren would

would rather have given money with him, then not to have been rid of him; and so many injuries, affronts, threatnings, dayly assaulted him, that, take him out of the pit, where they had put him, and surely he would (without their selling) having an opportunity of escape, be any where, rather in Egypt, then amongst his own Brethren.

Thus was Joseph banished by his own brethren.

I read that Adrian the Emperour, called before <sup>P. Mart. in loc.</sup> him ten Grandees, Rabbies of great note amongst the Jews, and ask'd them what the punishment in their Law was, for them who should betray or deprive an innocent person of his liberty, contriving him into Thralldom, Death, or Banishment: They answer him, That such a sin was capital, (i.e.) to be punished with death. The Emperour commanded these ten to be presently executed. *Insimulans quod hujus Criminis tenerentur*, accusing them as guilty of this crime. He insisted in no particular; which gave men occasion diversly to interpret the meaning: The Christians alluded to Christ, whom the Nation of the Jews had thus wickedly handled: But the Jews, not willing that Christs Innocency should be so cleared, and their cruelty so revenged, confest, That this was a judgement of God upon them, for their unnatural dealing with Joseph: *Et ne absurda videantur dicere*, that they might give some countenance to this evasion, they fell into as gross an Absurdity, *Post tot tempora. animas decem fratrum Josephi migrasse in istos decem Rabinos, & ideo sic illos esse punitos*: after so long time, the souls of those ten Brethren of Joseph, passed into the bodies of these ten



Rabbies, and therefore they were thus punished.

Let the Story be what it will, the Moral is easy, true, and will be certain. God is the Protector of the Innocent, and sooner or later will visit for the afflictions of Joseph.

I must add a little of a third Party interested in this great business. We have heard of them who were for Destruction, *Let us kill him*: and of those who were for Banishment, and prevail'd. The third is a sober more conscientious and ingenuous party, fearing God, who endeavoured his preservation and deliverance: This Party see Gen. 37.21, 22, 29, 30. *And Reuben heard it, and he delivered him out of their hands, and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again: Vers. 29, 30. And Reuben returned unto the pit, and behold, Joseph was not in the pit: and he rent his cloaths. And he returned to his brethren, and said, The Child is not; and I, whither shall I go?*

There is no Time so bad, or Age so cruel, but some are to be found to appear in a righteous Cause, opposing (as much as in them lies) the violence and injustice of others: *Let us kill him*, say they: *Shed no blood*, saith Reuben; who though he prevailed not in the particular he endeavoured, yet it stopp'd the madness of the Rest, and was (under God) the means that Joseph was preserved.

Division is in it self a bitter and poysonous root; yet Gods Wisdom makes it physical, for the preservation of his servants. If Reuben had not dissented, what

what could have become of *Joseph*? 'Tis the way to Destruction, yet sometimes the Method of Gods Providence makes use of it to preservation. How far would the Sons of *Adam* have gone on in their wicked Attempts, if God had not confounded their Language? How should *St. Paul* have escaped the hands of his Persecutors, if there had not arose a dissention between the Pharisees and Sadducees, and the Multitude divided?

The Church of God hath been the safer, when the storm raised against it, increased the higher. Many Errors striving against the truth, hath been the security of the truth, which would have fallen under the danger of a single Error. We have seen the experience in our days, and we hope to finde the comfortable consequence, and issue of it.

Methinks I hear some object, That this Party was a loose Party: had *Joseph* no better Abettors then *Reuben*, to appear on his behalf? If the Cause be like the Patron, we could finde so much to lay to his charge, as would much disgrace the Cause. *And this is not the last time that loyalty hath been blemish'd with looseness (which is but a weak disguise for Rebellion.)*

But yet, that we may not be too censorious, we must as well take notice of his natural Piety, as of his carnal Impiety; let his loyalty to his Brother, plead some excuse for his disloyalty to his Father. However (if we must enter into comparison) their Unnatural Cruelty will look as black as his Carnal Uncleanness. However, *Joseph's* Enemies have no great Cause to stand upon their own Integrity, or censure *Reuben's* Folly, when deep dissimulation

shall cloath their cruelty with hypocrisie: we finde  
*vers. 35.* All his sons and daughters rose up to comfort  
 mournful *Jacob*, for his absent *Joseph*; feignedly to  
 comfort him, for the sorrow they had wilfully  
 brought upon him; but he refused to be comforted.  
 The wound was too great to be healed with a few  
 good words, and plausible Declarations; they could  
 not cheat the old man into an approbation of their  
 cruelty, since themselves had brought upon him that  
 sorrow which they endeavoured to daub over with  
 the untempered mortar of their hypocrisie.

'Tis probable, that if all his Sons, then *Reuben* was  
 in the Company; but a true Mourner, amongst  
 many Dissemblers.

*Vers. 30.* Thus these great men have brought all into a  
 Confusion: their Father in mourning; *Reuben* in  
 distraction what to do, or whither to go; *Joseph* is in  
*Egypt*, and themselves driven to shifts and streights,  
 to bear up against the desolation they had brought  
 upon themselves and their Country.

Having thus seen foolish men opposing, let us  
 consider Gods truth and wisdom, carrying on his  
 own purpose, notwithstanding the counter-working  
 of all his Enemies. Their Scorn proved a true  
 Prophecie: *Shalt thou indeed?* Yea indeed; He shall  
 reign over them.

What GOD determines, Man cannot hinder.

Christ will protect his Church, and the gates of  
 Hell shall not prevail against it. God hath said, *Da-  
 vid shall be King of Israel*: *Saul* musters up his Ar-  
 mies, consults with his Allies; layes snares in eve-  
 ry corner to intrap *David*: and by the treachery and  
 help



help of *Doeg*, murdered all the Priests of the Lord, who wished prosperity to *David*.

All these plots and cruelties could not long keep the Scepter out of *David's* hands; *Saul* was killed, and *David* when he was thirty years old began to reign, and reigned forty years over *Israel*. So let thine enemies perish O Lord; and so let the Crown be settled, flourish and continue upon the head of thine Anointed. 2 Sam. 5. 4.

We have in this Transaction seen much of Man, but more of God. Man will not have *Joseph* to reign over them; but God hath appointed it should be so; and after, and against all mens devices, it was so.

But so remarkable are the steps of Divine Providence, not onely in carrying on this great work, but in settling *Joseph* in his power, that he is blind indeed, who sees it not to be the work of the Lord, and in whose eyes 'tis not miraculous. His Brethren force *Joseph* into Banishment, they live to see him reign over them; they out-live their own shame, beholding *Joseph's* glory, and yet to their unspeakable advantage: What would have become of them, if their plots had taken? who should have nourished them, their Wives, their little ones, in the Famine, if their fury had been executed, their designs prospered, and they killed *Joseph*? We may well say what *Joseph* to them, *Ye thought evil against me, but God meant it unto good, to bring to pass as 'tis this day, to save much people alive*: The Evil was of Man, both actually and intentionally; but the wisdom of God turned it to a real Good, both to them who contrived the Evil, and also to the benefit of the whole Country.

Thus

Thus we have seen their parting : sad for Joseph, if God had not miraculously preserved him in a strange Country, and given him favour and acceptance amongst strangers, and they of a strange Religion, making his wisdom, Piety, and Patience the more famous by his sufferings : But more sad for his Brethren, because sinful, if God had not spar'd them to return to their Loyalty ; so to make some amends for their former Impiety.

Let us now behold their meeting, after many storms and troubles : and we shall find that to be as full of submission, peace and comfort ; as was their parting, of scorn, disloyalty and treachery.

*Vide Chapter 50. 18-19. And his Brethren also went, and fell down before his face, and they said, Behold, we be thy servants. And Joseph said unto them, Fear not : for am I in the place of God ?*

We were thy Brethren ; but Gods Providence hath exalted thee now above us : by our wickedness we have forfeited that Relation : therefore they fell down before his face ; that was an acknowledgement of his Sovereignty : *Behold, we be thy servants ;* and this was the profession of their Loyalty.

But withal, observe Josephs gracious, but most seasonable Reply, *Fear not : for am I in the place of God ?* What wrong soever was done to his own Person, he was most ready to pardon ; yea, so to pardon, that he would have them banish all fear : Nothing of harm, danger, or revenge, should proceed from him (how justly soever he might) to them. He so freely forgave, as that he would have no cause to remain, no not of fear. But he could pardon no further

further then a King can pardon rebellious Subjects: for wherein they had violated the Law of GOD, broken the Rule of Obedience and Charity, grounded on that Law; *Am I in the place of God?* Such sins, and so far as they are done against God, there must be for them, Repentance, humbling themselves, and begging pardon of God.

Thus have I briefly presented unto you, three very remarkable Examples. The one sets forth unto us the violence of Mans Nature, when 'tis blinded with Malice, Covetousness, or Ambition.

The other is a clear instance of Gods providence; first, insatuating the counsels of the wicked, by dividing their counsels; and secondly, miraculously bringing his own Determinations to pass, against all opposition; not onely to the amazement, but also to the benefit of all, who will not continue willfully blind and obstinate.

The other is a Gracious Lord, and a kind Brother, pardoning the rebellions of his Subjects, and unkindness of his Brethren, when indeed he had advantage over them, and power in his hands, to have been sufficiently revenged on them.

There is nothing in this History, but was perfectly performed, partly in *Canaan*, partly in *Egypt*, above three thousand years since. If Antiquity makes the weaker impression hereof, upon our spirits, I leave you to draw down the Story to a Modern Application: Change but one Name, and we have seen with our Eyes, and heard with our Ears, more lively acted what our Fathers have declared unto us: God give Grace, even to the best of us, to  
repent



repent of our mis-doings : to be truly thankful to God for his miraculous Providence. Let *Reuben* rejoyce : for what he could not do, the Lord hath put to his Hand, and hath effected it ; and *Joseph* is safe. Let *Judah* be glad : not that he was so wicked to banish *Joseph* , but that God was so gracious to turn his evil Designs to so happy a Success, and blessed an End. Let the Brethren who conspired together to slay him, repent ; if God peradventure will forgive the wicked thoughts of their hearts.

Let us all lift up our fainting Spirits, and let the News have the same operation with us , as it had with old *Jacob*, Gen. 45. 28. *The spirit of Jacob their Father revived: And Israel said, It is enough ; Joseph my son is yet alive : I will go and see him before I die.* The Oyl was wasted, and the Lamp was even extinct : Gods Comforts are most seasonable : *Jacob's* heart fainted, the Oyl of gladness is here poured in, and our hearts also are revived. It is enough ; what would we now more ? Our *Joseph* is alive, we have clear evidences of it ; God grant we may see him before we die.

After all these distempers, when *Reuben* had acted against *Judah* ; and the rest of the brethren against both : They settle, live in love ; pardoning each other ; flourish under *Joseph's* Authority, who forgave them all. And so, as a signal of Gods favour and being reconciled unto them, they (all together) became the Twelve famous Patriarchs, and Planters of Religion in the whole world. If we may hold Parallel in this, as in the former particulars, we may say, *'Tis good for us that we have been afflicted.*

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